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## Zion's Herald.

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## IN THE SOUDAN.

PROF. B. F. LEIGHTON.

Gordon! a name to thrill  
The heart of the valiant still.  
Noble and true and tender,  
In the dust of Egypt's splendor,  
Marred by hostile spears,  
Mourned by a nation's tears,  
The great commander lies  
Under the desert skies.

A soldier whose fame has flown  
Where the winds have blown.  
How shall we tell the story?  
Rehearsing his deeds of glory?  
How fair white honor crowned him,  
And never his fame can be hid  
In the land of the pyramid!

Though dead by the sluggish stream  
That winds through Egypt's dream,  
Where the tropic palms will wave  
Forever above his grave,  
The winds of the desert moan  
For the valiant spirit flown,  
And never his fame can be hid  
In the land of the pyramid!

What deeds of valor done!  
Neath the tropic's burning sun!  
The march of weary feet,  
Through the desert's blinding heat,  
The surge at last and the doom  
By the walls of khartoum —  
The pride of the stream which flows  
From Koenig's lifted snows,  
Watched over by palm and star  
From the crags of Ankor.

O city he held so long  
With a few brave hearts and strong,  
Where he swept with gracious sway  
Oppression and wrong away,  
Betrayed by the foe and lost  
At such a perilous cost!

So perished three hundred men  
Of old in a mountain grot!  
All marred by hostile spears  
And mourned by a nation's tears,  
The great commander lies  
Under Egypt's haunted skies!

Ward, Pa.

## A STUDENT'S MEMORY OF DR. WHEDON.

BY JUDGE ROBERT C. PITMAN.

The recent announcement of the death of Dr. Daniel D. Whedon, carries my mind back over more than forty years. I knew him personally only as Professor Whedon; and although he has been a powerful factor in a wider world since, and has done strong and solid work for truth and righteousness, it is only of his life at Middletown that I shall speak.

When the class of 1845 entered college, Middletown was a day and a half distant from Boston, and the telegraph was unknown. But the changes in the intellectual world are not less than in the material. The sense of personal security, and close relation to the West, at initial and before the time of through transportation facilities travel was limited. It took route to and from points corresponding with the railroads and Southwest.

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## SUMMER NOTES FROM SARATOGA.

BY REV. J. E. C. SAWYER.

The season, which has hitherto languished on account of the coolness of the weather, has now become quite brilliant, though it will hardly take

heed, thou shalt do no murder." To one rashly paraphrasing the perfect odes of Horace, he said, "No little elegancies of your own, Mr. —, if you please." He extinguished, one day, an incorrigible who had exhausted his patience, by blandly remarking, "I may as well mention one little peculiarity of your translation — you never seem to have the slightest sense of the meaning of your author!" But it was not necessary for him to use many words ordinarily to convey to a student the verdict he rendered upon his performance. The turn he gave to the simple word "Next" when the student had finished, which no one who ever heard it can forget, showed whether he was chuckling with delight over a clever translation, merely indifferent at an ordinary recitation, or suppressing with difficulty his critical wrath at a job of mangling. He was supposed to be not over-careful in the arithmetical calculation of "marks," but the student never had any doubt that he was well marked at the time by the keen-eyed professor.

He had a high estimate of his department. Perhaps those who heard his courses of lectures on the Will may have rightly judged that he had a surpassing genius for metaphysics. But the study of language was common to both departments, and was a perpetual joy to him. I shall never forget the emphasis with which he repeated to us in our freshman year the aphorism of Coleridge that "The history of a word is sometimes of more consequence than the history of a nation." The study of the classics with such an instructor was truly a liberal education; not a mere drill in grammar, but an exercise of all the higher faculties of the mind.

Professor Whedon's throne was in the class-room. He counted for little elsewhere in college. Probably the students liked him better because he was less omnipresent than his colleagues. In those days the government of the college was eminently a "paternal." The faculty recommended a table from which animal food and tea and coffee were excluded, and where students might live

"chiefly on milk and vegetable diet,

and find it very conducive to health and comfort;" they admonished parents "and guardians" (no doubt specially to the delight of the latter),

"that young men at college have very little need of spending money;" and adding with an eye to thrift, which in their poverty was more than pardonable, that it would be "altogether best for the University to commit the funds of the students to the president or one of the professors, who will attend to their wants and discharge their bills, for which a small commission will be charged."

We fear the addition to their income

was very paltry to any of the faculty, and are persuaded that it was *nil* to Dr. Whedon. And in their fatherly oversight they used to perambulate the halls, chiefly at night, and tap unexpectedly at doors mainly to see if the boys were in, but occasionally adding a housewife suggestion as to the state of the room. So far as Whedon was concerned, the visits were angelic. In fine, he had nothing of the tutor about him, and too much absent-mindedness to satisfy the Philistine idea even of a professor. But, what was better, he was an inspiration, and is now a memory.

His name appears first in the third catalogue of the University issued in 1833, and disappears in the catalogue of 1843. This gives a service of about ten years to the University. But to my grief his departure came during my sophomore year. He left the University in the early maturity of his power at the age of thirty-five, and besides some service in the interim ministry, and seven years in the professorship of rhetoric, logic and history at the University of Michigan, he acquired another enduring fame as editor of the *Methodist Quarterly* for more than a quarter of a century. The church of his choice never held braver soul or a more knightly champion.

Many visitors frequent this mountain, hoping to get a glimpse of General Grant. For several days he was confined within his cottage, but now on pleasant days he again spends hours on the piazza. The clear and tonic air of the mountain has doubtless at the least added several weeks to his life, and made existence for him much pleasanter than it could have been in an inferior atmosphere. That is much. More could not have been anticipated. He is enduring the sufferings of these last days with such fortitude, cheerfulness and simplicity, that his true greatness is more than ever apparent. On July 1 he wrote the preface to his memoirs. In its simple plainness of speech, all the circumstances considered, it is profoundly touching. I quote its opening sentences:

"Man proposes, and God disposes." There are but few important events in the affairs of men brought about by our own choice.

"Although frequently urged by

friends to write my memoirs, I had de-

termined never to do so, nor to write

anything for publication. At the age

of nearly 62 I received an injury from a

fall, which confined me closely to the house, while it did not apparently affect my general health. This made study a pleasant pastime. Shortly after, the rascality of a business partner developed itself by the announcement of a failure. This was followed soon after by universal depression of all securities, which seemed to threaten the extinction of a good part of the income still retained, and for which I am indebted to the kindly act of friends. At this juncture the editor of the *Century Magazine* asked me to write a few articles for him. I consented for the money it gave me for the moment I was upon borrowed money. The work I found congenial, and I determined to continue it. The event is an important one for me, for good or evil; I hope for the former."

Saratoga is likely to have its usual number of conventions this year. The Baptists had a very good time at their anniversaries a few weeks ago. Just now the New York State Teachers' Association is in session here, Hon. S. A. Ellis, of Rochester, presiding. Yesterday, Hon. F. B. Sanborn, secretary of the American Social Science Association, was here to complete arrangements for the annual meeting of that body. It will assemble on September 7, and remain in session four days. The American Historical Association will convene here on September 8.

Mount McGregor, to which the attention of the world is now turned as the summer home of America's grandest military hero, is about ten miles distant from this village. It is one of the Palmer range of the Adirondack Mountains, and rises very steeply to an altitude of about thirteen hundred feet. The summit is reached by a narrow-gauge railroad, which dizzily winds in and out in an involved zigzag on the beautiful wooded slopes of that side of the mountain which is least abrupt. The view from the summit is very remarkable. It not only includes many beautiful towns and villages, such as Glen Falls, Sandy Hill, Fort Edward and Greenwich, but also the battle-ground of Bemis Heights, where was fought the most decisive engagement of the Revolution, known in history as the battle of Saratoga. A central object in the picture is the battle monument, a graceful and lofty shaft on the heights near Schuylerville. The view to the eastward is framed by the Green Mountains, towering above which may be seen on a clear day the lotier peaks of the White Mountains. To the south are the cloud-crowned Catskills. Northward and westward, like the dark blue billows of an angry ocean, rise the Adirondacks, peak crowding peak. The marvelous expanse of landscape embraced in the eastern view, painted with the rich hues of field and thicket, spangled with the gleaming habitations and spires of lovely villages and jeweled with the sheen of lakes and the sparkle of the waters of the Hudson, is of vast extent and surpassing loveliness. For two hundred and fifty years this valley has been historic. Numerous armies of French, of English, of Indians, have marched northward and southward through it in the early colonial days. Here was the scene of Cooper's "Last of the Mohicans," and to my memory there come not only its lovely and heroic characters, but also visions and memories of those days in which I stealthily read the magic romance during study hours in a country school in the down-east portion of grand old Maine. How many romances the companions of those days have lived in the years that have passed since then! The pictures of the memory and those of the imagination meet and mingle here. Had I a few hundred years to live on this planet — as I have only a few days — possibly I might be tempted to strike for some such a home as one of these, here to live long and pleasantly and prosperously as one blessed century after another would slowly and serenely pass over me. But as it is, it is not worth while to think of such an enterprise. There is a better way.

As is well known, great cities must have extraordinary arrangements for life and comfort; they admiringly "and guardians" (no doubt specially to the delight of the latter),

"that young men at college have very little need of spending money;" and adding with an eye to thrift, which in their poverty was more than pardonable, that it would be "altogether best for the University to commit the funds of the students to the president or one of the professors, who will attend to their wants and discharge their bills, for which a small commission will be charged."

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And among the others McCabe is here, and his home is also here — so far as such a winged being may be said to have a home; and his bow abides in strength, and his spirits are buoyant as ever, and amid his faith the coming of his missionary "million" is as certain as that the sun continues to roll in the heavens. And whosoever contemplates any participation in leading on that sure and certain advent, must bestir themselves promptly.

Well, there are not many McCabes; but we are all glad that there is one; and may he live forever!

## CHICAGO.

BY REV. CHARLES ADAMS, D. D.

Chicago is a great city. Yet I have graduated from college, and was out in public life, when for the first time I heard its name and was told of its existence. It was spoken of then as a *hamlet*, comprising a few houses, with a little river creeping up and around amid the prairie. In forty years or less it had become a great city spreading afar over the plain, when the fall destroyer came and attempted its utter destruction, like as London in 1666, and Moscow in 1814, were overwhelmed in an ocean of flame. Of its sudden resurrection from its ashes, and its renewal with a magnificence so much superior to its former greatness, the world knows; while it is now reported as the third in rank among the great American cities.

There is a large and most delightful family of guests at Drs. Strong's, embracing many distinguished names. The social atmosphere of this Christian home is as varied, cultured and charming as ever.

Saratoga Springs, July 8.

These Bibles, tracts, etc., have produced their usual result among the blinded fanatics of Yucatan. Seeing they cannot induce the government to expel this faithful colporteur from within their limits, they have issued a flaming bulletin, 13x18 inches, and headed with a cut of the Mexican eagle, carrying in its mouth a pendant upon which are inscribed in capital letters, RELIGION, UNION, INDEPENDENCIA. It reads as follows:

"Citizens of Yucatan: The Yankee element again presents itself among us disguised as an agent of the infamous sect proclaimed by the apostle Luther. Texas, New Mexico and California, snatched from the bosom of our country by the rapacious wolf of the North, represent no distant epoch written on the pages of our national history with blood and fire. The lamentations of our brethren wounded by Yankee Protestant balls, still ring in our ears, and have perhaps had years of experience in it, and yet are now standing in the market-places idle, because no church has hired them. A large number of churches, some amply able to sustain pastors, and as able as they ever will be, till they have pastors, are sheep without a shepherd. These things ought not to be." And why is it that there are so many churchless ministers, and so many ministerless churches? — *New York Evangelist*.

It seems paradoxical, but there is at once a superfluous and deficit of ministers. A large number of men have devoted years of time and much money and labor to preparation for the ministry, and have perhaps had years of experience in it, and yet are now standing in the market-places idle, because no church has hired them. A large number of churches, some amply able to sustain pastors, and as able as they ever will be, till they have pastors, are sheep without a shepherd. These things ought not to be." And why is it that there are so many churchless ministers, and so many ministerless churches? — *New York Evangelist*.

Our worthy Presbyterian contemporary struggles with this problem, apparently without coming to a satisfactory conclusion. We opine that the chief trouble lies in the system which keeps the workmen standing around waiting for the established churches to inspect and call them. A system that sends men into new fields to gather churches will take care of the "surplusage" of ministers. If this "large number of men" are sound in the faith and are burning with zeal to save souls, we can set them at work and give them as good fields for their ministry as St. Paul had, and warrant them as good.

There is actually analogous a propaganda maintained by the carousing and sacrilegious Luther, distributing Protestant tracts and leaves, and selling B

## Miscellaneous.

## A SINGULAR QUESTION.

BY REV. R. H. HOWARD.

"Should pastors study the sciences of infidel writers?" inquires Bro. A. Atwood. That depends, I should say, on whether a pastor would be intelligent, scholarly, thoroughly the master of his profession, or no. A man, if a person of strong faith and "mighty in the Scriptures," may even, if not versed in the "sciences," or even in "systematic divinity," give an excellent account of himself as a Gospel preacher. It is by no means necessary that all preachers of the Gospel be theologians, or even Doctors of Divinity. A thoroughly consecrated man, baptized with the Holy Ghost, and fairly endowed with the gift of utterance, will be preferred by the church any day, as a preacher, to the most scholarly or learned man if destitute of these qualities. But shall we say that the preacher, however well versed in the Scriptures, if yet utterly ignorant of the current phases of unbelief, is a man "thoroughly furnished unto every good work?" Was it not necessary that the first preachers be qualified by a thorough understanding of the same, to combat the heresies by which the church was so pestilently beset in their day? I should say that the young theologian who could not become at least moderately acquainted with either ancient or modern forms of assault upon the Christian faith, without a loss of confidence in the truths of Christianity, would better return to his mother and take a few more lessons in domestic religion. The idea is preposterous.

Brother Atwood continually confounds the young and immature with professional men — men of mature minds and trained talent. Because it is not wise for young Christians to read infidel books, it does not follow that it may not be wise, and even necessary, for a scholar, and especially a religious teacher, to do this. It is not wise for boys and girls in the high school to give attention to morbid anatomy or to visit dissecting rooms. But those pursuing the study of medicine not only may, but must, do this. An immature mind, an unscrupulous person, unable to perceive the fallacy, or to unravel the subtle sophistry, or detect the baseless assumptions connected with infidel or rationalistic reasoning, would, naturally, be in great danger of receiving serious, if not fatal, injury from the perusal of infidel works. The case of the scholar is widely different. Wesley is quoted as saying that, under certain circumstances, he might feel it "his duty to show up the real value of Voltaire's writings." But how could he have done this if he had not first become acquainted with that eminent infidel's opinions? And how dared he to take the time to inquire into them, when he had been so much more usefully employed preaching the Word? Besides, there was such great danger of his faith in the Gospel being weakened and undermined by the inquiry — lest familiarity with, should lead to his imbibing, those infidel opinions. Instead of his arguing, or showing up their worthlessness, why did he not simply admonish his people to let all such bad doctrines alone — to flee from the same as from the breath of a pestilence?

The principle laid down by Bro. Atwood would lead to the discarding of all apologetical religious learning. Why read Butler's *Analogy*, if it is a waste of time, or something worse, to inquire carefully into the nature of the heresies, or errors, for which this was to be the all-sufficient antidote? How superficial and inadequate must be the Christian scholarship yielded by any such policy of wholesale ignorance as this! The fact is, that the creeds of the church themselves cannot be intelligently understood without knowing something about the controversies of which they were originally born.

I am not advising the average young preacher to spend any such amount of time as Bro. Atwood seems to think many do, in the examination of the theories of infidel scientists or rationalistic theologians. Much less would I think of recommending the practice of the minister he refers to, who, instead of preaching the Gospel, served his people for a good part of the time to rehashes of German cavils and skeptical opinions, for the sake of demolishing them. The superlative folly of such a course is doubtless sufficiently manifest. Apologetic preaching has long been at a discount.

A positive preaching of the great doctrines of the Bible is what is always needed. The minister that cannot be at some pains to learn what the enemy is just now thinking, saying, doing, without lugging the results of all his studies into the pulpit, is to be pitied. To be thorough-

ly qualified, however, to discharge all his duties as a pastor — to enlighten bewildered minds, to confound the audacious skeptic wherever encountered, to properly guard thoughtful yet immature minds against subtle, pestilent popular error, the preacher should know something, certainly, of what the devil of popular infidelity is about.

## MICHIGAN.

BY REV. GEO. W. HUDSON.

## SECOND PAPER.

THE PEOPLE OF MICHIGAN.

People in the East think of Michigan as "away out West." But let any one come here and speak of this as "out West," and people open their eyes and look up in amazement, as if to say, "Where did you come from, anyway?" And really it is not very far West when we come to think that it is much less than half way across this great continent.

A young miss in a certain Eastern city once asked a young theologian from the West what kind of houses the people lived in where he came from. Our old professor said that we should never presume on the technical knowledge of our hearers. So I will say that Michigan is not a wild country, except some portions of it. There are some extensive forests through which native deer still wander, to tempt the sportsman. There are also beautiful trout in the streams of the northern part of the State. Some of the northern counties are not yet organized. But notwithstanding this "wildness" of some parts, we have as comfortable and cultured people, as one can find anywhere in the United States. Our people have all of the modern appendages of our advancing civilization, even down to the Chinese laundry and the skating rink!

The people of New England need not be surprised if I tell them that the people of Michigan seem very much like New England people. If we except some slight differences in the articulation of consonants and vowels, and some few "provincialisms," it would be difficult for a genuine New Englander in Michigan to persuade himself that he is not yet in New England. The question of adaptation to the customs and tastes of the "West" need not disturb any minister or layman who thinks of making Michigan his home.

The fact is, that we have a people who could pass muster in the most refined circles of American society. Even in the newest portions of Michigan, as in Nebraska and Dakota, the people are an intelligent, well-educated people, and really need the ablest preachers and teachers, although they are not rich enough to command them. According to the census of 1880, only 38 per cent. of the population of Michigan are unable to read, and only 5.2 per cent. are unable to write. The dark shades of ignorance, so dense in the South, do not rest very heavily, therefore, on the Peninsular State. In fact, but few of the States can make a better showing in this regard.

The intelligence and industry of the people would lead to the inference that they have come of a good stock. The facts of the last census demonstrate this inference. Looking over these facts we find that while 789,445 of our people were born in Michigan, 229,240 were born in the State of New York. But this gives only a faint idea of the New York blood which flows in the veins of our people. Just consider that a large proportion of those that set down as natives of New York, are old pioneers who settled here years ago and brought up families, and none of your nice little fashionable families either, but families of the large, old-fashioned type. These boys and girls are set down as natives of Michigan, of course. But the blood in their veins is entirely "York State" blood.

Can any one fail to perceive how large an element this New York blood must be among us? The case of the scholar is widely different. Wesley is quoted as saying that, under certain circumstances, he might feel it "his duty to show up the real value of Voltaire's writings." But how could he have done this if he had not first become acquainted with that eminent infidel's opinions? And how dared he to take the time to inquire into them, when he had been so much more usefully employed preaching the Word?

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one ask why? Because the State, having charge of all the children, cannot teach any particular form of faith and practice without giving offence. Hence it must ignore religion, or give up the public school system. We believe it is well to hold on to the system and give up specific religious instruction. But when it comes to continuing this into higher institutions, we think it best to call a halt. When children grow up and pass from under the influence of parental instruction, and, perhaps, out of the Sunday-school, then we think they ought to be brought under the influence of Christian instruction. This cannot be done in a State University. Such an institution, like our public schools, must ignore religion or be open to the charge of sectarianism. In the Michigan University to-day there is no religious instruction recognized. The instructors are compelled to ignore it. The only religious influence which reaches the students must come from the outside, from agencies independent of the University.

With all its power, with all its wonderful growth, I would not exchange the well-equipped denominational school for it to-day, because of this lack of moral and religious training.

There is another fact which, it seems to me, lies against "State aid." It must be remarked by all who are acquainted with our State, that aside from the University we have no prominent educational institution in the State. The Baptists have a college at Kalamazoo, the Methodist Episcopal Church has one at Albion, the Free Will Baptists have one at Hillsdale, the Methodist Protestants have one at Adrian. Now none of these ranks high in influence and prosperity. In fact, they have had to struggle for an existence. Methodism, which has something like seven higher institutions of learning in Iowa, and about nine in Illinois and four in Indiana, and a dozen in Ohio, has one in Michigan, and that indifferently equipped. With a membership as large almost as in Iowa, and only one college? Why is it?

The State University has killed out denominational schools. The result is, that a much smaller proportion of the young men and young women of Michigan than in other States, graduates from college. From this point of view, a State University is an evil.

But this letter is long enough. I close by saying that I will tax your patience, Mr. Editor, with one more article on "Methodism in Michigan."

Tecumseh, Mich.

## TENDER TRIBUTE.

AT REV. H. G. MITCHELL, PH. D.

In some of the classes that have graduated from the School of Theology, the interest in one another began in the School has been maintained and increased by means of annual class-meetings.

I have just read a package of such letters on its way around the world. I refer to it for the purpose of quoting some of the words in which the unanimous love and reverence of a class for their late Dean did expression. I am sure that if all who ever enjoyed his instruction could be heard, every one would in his own way give utterance to the thought that runs through these extracts, and pay a like tribute to the broad scholarship, sincere piety, and generous sympathy of Dr. Latimer.

The words quoted were not written for publication, but I know that my classmates will pardon me for using them, for there is none of them would not gladly add, if possible, to the honor of his deceased teacher.

I quote without regard to the arrangement:

"I loved that man. The remembrance of him is precious to me."

"My heart was grieved for our dear Dr. Latimer. He had died so deeply on my affection — had done me personal kindness."

"The news of Dr. Latimer's death reminded me very forcibly of the last chapter of 'Tom Brown's Schooldays,' and I felt a sense of loneliness, with no one here to sympathize with my sorrow. May I be worthy to see him in the great theological school above!"

"How shall I speak of dear Dr. Latimer's death? I do not think I should feel a greater sense of personal loss had my own father been living and been suddenly snatched away."

"I have heard with profound grief of the death of our dear old professor, Dr. Latimer. Would that his sweet spirit and crystalline intellect might be possessed by us all."

"What a blow to the church and Boston University has come through the death of Dr. Latimer! A good and able man has fallen. Who will take his place? Not many can."

"Not often do we find so much learning, solid piety, and deep humility in one man. He was a good man, and full of the Holy Ghost and of faith, and much people were added unto the Lord through his influence, and he, being dead, yet speaketh."

"I grow more and more into the belief that such a life as Dr. Latimer's counts more in eternity than any other. His saintliness, his unselfishness, his unpretentiousness, are rarely equalled among the best, I fear. May his mantle fall on us all!"

"Personally I have lost one of the best and dearest friends of my life. It was he who was constantly my pattern, my ideal scholar, so long as he lived.

Such eagerness for knowledge, such hospitality toward truth, such humility in wisdom, such willingness to impart what he knew, I have never seen in any other man."

"I feel a new desire to be Christ-like when I heard that Dr. Latimer's soul had ascended. There is something in the departing spring of a soul like his that reaches great interests of Christ's kingdom, and I feel that in some way he will be greater in his death than in his life. I see the great seed of life in such characters as Dr. L. and Bishop Simp-

son's, and I am sure that I never had a deeper desire to make all things count along the line of building up character in myself and others."

These are voluntary witnesses. We are tempted to complain that our beloved teacher was so soon taken from us; is there not comfort in the thought of what he was able to do, for these and other pupils? Surely, a life that has borne such fruit cannot be called brief and vain.

first signal of danger. However, they were only very hungry, and if the way they grasped my hand as they went out, was any indication, they were grateful for the supper, and went on their way, leaving me much relieved.

## Our Book Table.

THE LIFE AND LETTERS OF EMORY UPTON, Colonel of the Fourth Regiment of Artillery and Brevet Major-General, U. S. Army, by Peter S. Michie, U. S. Military Academy; with an Introduction by Gen. James H. Wilson, late U. S. A. 12mo., \$11 pp. The Introduction and "Word of the Author" are full sketch of the military life of Gen. Upton, as well as a well-deserved encomium.

A. Knofach, publisher, New York City, P. O. Box 1550, issues No. 6 and 7 of GERMAN SIMPLIFIED, in paper covers. This system is adapted to self-study after the student has been fairly started under a good teacher. Its explanations are clear and concise, its examples and selections for reading school or home.

A. Lovell & Co., New York, publish SELECTED WORDS FOR SPEECHING, DICTATION, and LANGUAGE LESSONS, by C. E. Meloney and Wm. M. Gillis. For sale in Boston by G. B. Meloney, 75 Hawley St. We believe the discarding of the spelling-book from the schools in recent days is a great loss. We have a terrible harvest of poor spelling as the result. The present text-book seems happily compiled to meet just the want of the hour. The supervising committees of our schools will do well to examine it.

From the same House we have, PRAC- TICAL WORDS IN THE SCHOOL ROOM. Part I. The Human Body. This is intended for a text-book in the primary department, and arranged in three departments. The first part is a full sketch of the military life of Gen. Upton, as well as a well-deserved encomium. The second part is a full sketch of the human body in a simple and natural manner, to enable the young pupil, with a good teacher, to learn a great deal, if not everything, about the house in which we live. It is amply illustrated.

G. P. Putnam's Sons issue, in paper covers, in a quarto form, A STRANGE DISAPPEARANCE, by Anne Katharine Green, author of "The Lawyer's Wife." The writer of these notes shares with Rev. E. P. Roe in the amiable circulation of her tales; 100,000 copies of her works have been sold. The present is a popular edition of one of her best stories. Sold for 20 cents.

Oliver Ditson & Co. issue a capital collection of children's songs. It is entitled, MELODY-MAKING MELODIES; A Vocal Vacation for Children. Words and music by Wad. Whipple. This is printed in quarto form. We submitted it to the hands of an expert in music and verse, and the report was very favorable.

## Magazines.

One of Church's daintiest pictures, Pandora, forms the handsome frontispiece to the July Harper's. The opening paper is by F. Marion Crawford on "The Mohammedans in India," illustrated from photographs by Bourne and Shepherd, of India. "Midsummer on Mount Desert: A Poem," by Frances L. Mace, is exquisitely illustrated by drawings by Harry Fenn. Refreshed from our Eastern wanderings by our "down-east" rest at the popular mountainous isle, we take "A Day's Drive with Montana Cow-boys" and enjoy a new experience of a novel life in the ruggedly western country. Turned backward to the rising sun, we find "City of Buffaloes" an interesting halting-place, and we recall pleasant memories of the cordial hospitality and charming weather that made the session of the American Library Association in that city, in 1883, one long to be remembered. The illustrations are profuse, handsome, and full of interest; especially notable are those of the new library building of the Young Men's Association, the Landing at Fall River, and Delaware Avenue. "American" is a charming summer sketch by the author of "The Brookwood Contractor," a popular form and in every class-style, an interesting interpretation of the different branches of the Federal government and of the manner of their administration. It would be an excellent text-book for our high schools and academies, as well as a very useful and attractive addition to the family library. It will refresh the mind of any reader, however experienced he may be, and add to the clearness of his comprehension of the present processes of government, to read this comprehensive and admirable treatise.

THE ONE FOLD AND THE ONLY DOOR, by A. C. Palmer, Yarmouth, Me.: Scriptural Publication Society. 16mo.

This volume has much in it that a devout heart may enjoy, although its leading feature may not, for a moment, be admitted as Scriptural. It teaches the actual unconsciousness of the dead until Christ's second coming, and then the resurrection to life only of those who fall asleep in Him. The volume shows that the long accepted teaching of the Christian Church upon "the last things" is error.

THE BACKSLIDER'S MONITOR; or, Biblical Teaching about Backsliding, by Rev. James B. Holloway. The author of this little manual is the pastor of the St. Paul's M. E. Church, Fort Worth, Texas. It takes a Scriptural view of the nature, marks, and perils of this sin, and contrasts it with the sins of the world. It offers practical and earnest exhortations to those that fall away from the faith. It is an excellent publication for the pastor to place in the hand of his members whose neglect of the social services gives painful evidence of wanling piety. I.T.C.

SAVED TO THE UTTERMOST, by W. McDonald. Boston: McDonald & Gill. This is a well-established library of 76 pages. It gives succinct and clear answers to the questions: "What is Scriptural holiness?" "How may we obtain it?" "How may we know we have it?" "How may we be established in it?" This is a wholesome, well-guarded, instructive, and helpful little manual. It can but be a blessing and an inspiration wherever it is circulated.

HOUR WITH MISS STREATOR, by Fanny Powers. Published in Boston by D. Lothrop & Co. In this memorable "hour," a wonderful lesson was learned that no service truly rendered in Christ's name is lost, however small it may be.

ROBERT CARTER & BROTHERS publish, TAKEN OR LEFT, by Mrs. G. R. Walton-Minature. This is a simple and touching recital of incidents of every-day life, as seen in the light of divine Providence, and sanctified to the instruction of those who are ready to receive it. The story itself is very affecting told.

The *Literary World* for July 11 takes off its leading editorial the question of changing the character of the proposed Longfellow Memorial at Cambridge, and proposes that instead of a park and a statue, a "Longfellow Memorial College for Women" be established to give permanence and form to the so-called Harvard Annex. Its biographies are of Fred. Wm. Henry Myers, and Mrs. Alice Wellington Rollins. The usual excellent amount of critical notices and notes are given, with a sketch of "The Home of Mrs. J. C. Dorr."

## The Sunday School.

## THIRD QUARTER. LESSON V.

Sunday, August 2.

1 Kings 18: 1-18.

## ELIJAH MEETING AHAB.

BY REV. W. O. HOLWAY, U. S. M.

## I. Preliminary.

1. GOLDEN TEXT: "Ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (1 Kings 18: 18).

2. DATE: B. C. 907.

3. PLACE: UNKNOWN; somewhere to the north of Jezreel.

4. CONNECTION: The death of the widow's son, and his restoration to life in answer to Elijah's prayer.

## II. Introductory.

Above three years had passed since Elijah stood before Ahab. The dread visitation which he had predicted, had fallen pitilessly upon the people. "The famine was sore in Samaria." Cries of distress went up from man and beast all over the parched land. King Ahab and the governor of his house—Obadiah by name—went out one day, dividing the country between them, to see if anywhere, in secluded dell or thicket, could be found a patch of vegetation near some dried-up spring or brook, by which the horses and mules in the royal stables could be kept a while longer alive. In vain had Ahab sought for the Gileadite, whose word had been so dreadfully fulfilled. Every part of the land had been searched for him, and every adjoining kingdom and nation, the king in his bated hate taking an oath of each that they could not find him. And yet, on this very day when Ahab and his chamberlain set forth on their quest for grass for the perishing beasts, Elijah, in obedience to God's command, had left his concealment at Zarephath, and was on his way to meet them. It was Obadiah who first saw the figure of the stern prophet, clotted in his rough mantle of sheepskin girded at the loins, with his long, shaggy hair flowing over his back, advancing across the desolate plains from the direction of Carmel. Faithful servant as he was to Jehovah, so unexpected was this meeting, and so aw-inspiring was the sight of Elijah, that the chamberlain "fell upon his face," his lips hardly able to articulate the question, "Art thou that my lord Elijah?" The prophet acknowledged the identity, and bade Obadiah carry to his royal master the laconic message, "Behold Elijah." The trembling Obadiah ventured to reprove him. For Obadiah, therefore, to go to the king with the message, "Behold Elijah," when no Elijah could be found, would be to seal his own fate; and he did not deserve it. From his youth he had "feared the Lord greatly." Had not Elijah been told how he had risked Jezebel's wrath by concealing a hundred of the hunted prophets in a cave by fifties, and feeding them with bread and water? Elijah gave him the promise that he would surely show himself to Ahab that day; and the king, summoned by his chamberlain, went to meet the prophet. "Art thou he that troubleth Israel?" he sternly asked. But Elijah, unabashed, flung back the charge—not I, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

## III. Expository.

1. Ahab and Obadiah (1-6). After many days.—The drought lasted three and a half years (Luke 4: 25; Jas. 5: 17). Elijah spent nearly a year probably at the brook Cherith, and something over two years at Zarephath, for it was "in the third year"—that is, of his stay in the latter place—that he received his second commission to go to Ahab. Go, shew thyself unto Ahab—humanly speaking, a perilous command.

2. The Prophets of the Lord (7-16).

7, 8. As Obadiah was in the way—in the marshy districts not far from Carmel, probably, where Elijah had passed on his way from Zarephath. "Obadiah's" meeting Elijah was a divine leading for the strengthening of the one and the proving of the other" (Lang). He knew him—perhaps by his dress, perhaps from having seen him when he first confronted Ahab. Fall on his face—a striking act of spiritual deference. Art thou that my lord Elijah?—an exclamation of extreme astonishment and fear: Is it possible, can it be, that you are here, whom the king has sought everywhere for in vain; you, whom all dread and hate, but whom I reverence as Jehovah's prophet? Go, tell thy lord, Behold Elijah is here.

9. Many a national calamity has resulted from spiritual apostasy.

3. Secret dislipiscle is not tolerated under the gospel dispensation; every Christian is bound to be a witness for his Lord.

4. None the less should we admire fidelity like that of Obadiah—a fidelity that unsheathed itself like a scimitar to save the lives of the persecuted.

5. Circumstances are no excuse for not serving the Lord faithfully" (Hall).

6. The unexpected is always near.

7. The bravest of men sometimes lose heart, and yield to forebodings.

8. The firmest piety dates from youth.

9. Men are prone to blame others for evils which spring from their own bad conduct.

V. Illustrative.

1. THE PROPHET ELIJAH.

Suddenly he appears, like Meichizedek, and suddenly he disappears, "without father, without mother, without descent, having neither beginning of days, nor end of life."

Not unnaturally did the ancient rabbis believe him to be the fiery Phinehas returned to earth, or an angel hovering on the outskirts of the world. Not unnaturally have the Mussulman traditions confounded him with the mysterious being, the Immortal One (El Khud), the Eternal Wanderer, who appears, ever and anon, to set right the wrongs of earth, and repeat the experience of ages past. Not unnaturally did the medieval alchemists and magicians strive to trace up their dark arts to El'ijah the Tishbite, the Father of Alchemy. The other prophets—Moses, Samuel, Elisha, Israh—were constantly before the eyes of their countrymen. But Elijah they saw only by partial and momentary glimpses. He belonged to no special place. The very name of his birthplace is disputed. "There was no nation or kingdom—no nation or kingdom" to which Elijah had not sent to find him—but behold they found him not." As soon as he was seen, "the breath of the Lord went away, whether they knew it or not." He was of course a man of God.

"As the Lord liveth, before whom I stand" was his habitual expression—a slave constantly waiting to do his Master's bidding. For an instant he was to be seen here and there at spots apart; sometimes in the ravine of the Jordan, sometimes on the rocky shore of the sea-shore of Zidon, at Zarephath, in the distant south; then off on the top of some lonely height on the way to Ebron, or perhaps, on some mountain or some valley;" in the desert of the Jordan. He was in his lifetime, what he still is in the traditions of the Eastern Church—the Prophet of the mountains (Stanley).

ANTON BOSSLER, EDINBURGH, IND.

TETTER OF THE SCALP.

I was almost perfectly bald, caused by Tetter of the scalp. I used your CUTICURA RESOLVENT magnifying glass. After several months my face was covered with blotches, and after using three bottles of RESOLVENT I was perfectly cured.

FREDERICK MATTHE.

26 ST. CHARLES STREET, NEW ORLEANS, LA.

IV. POISONING.

For all cases of poisoning by iron or dogwood, I warrant CUTICURA to cure every time. I have sold it for years and it never fails.

C. H. MORSE, DRUGGIST, HOLLISTON, MASS.

COVERED WITH BLOTCHES.

I want to tell you that your CUTICURA RESOLVENT magnifies. After several months my face was covered with blotches, and after using three bottles of RESOLVENT I was perfectly cured.

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J. P. CHOICE.

WHITESBORO', TEXAS.

ECZEMA ON A CHILD.

I want to tell you that your CUTICURA RESOLVENT magnifies. After several months my face was covered with blotches, and after using three bottles of RESOLVENT I was perfectly cured.

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## Lion's Herald.

WEDNESDAY, JULY 22, 1885.

The merry, thoughtless child sporting on the lawn with the downy top of the full-blown dandelion, scatters its horned seed with gleeful laughter, little thinking how much toll it will cost the owner of the grass plot to root out the pests that will spring from the scattered seeds. How like to those little ones are those who in the years of their adolescences rush into evil habits and form vile associations which because of their consequences not only pluck down retribution upon their own foolish and guilty heads, but also bring down the gray hairs of their parents in sorrow to the grave.

Forgiving human sin God does it with a breadth of graciousness which inflicts no wound on the pardoned man's self-respect. "I will forgive their iniquity, I will remember their sin no more," is His promise. Once forgiven, human sin is as if it had not been committed, except in its consequences, which cannot be recalled. It is never to be made occasion of reproach. The forgiven may ensure themselves, but their Redeemer will no more condemn them. Hence, says Chauncey H. Townsend,—

"Not as mortals do  
The Saviour doth; He raiseth from the ground  
The crushed one, and restores from every wound  
The self-respect of man. No friend untrue  
Is He, with past offence to make thee sad."

When the prodigal son "came to himself," he found no comfort until he was folded in his father's warm embrace. It is even so with every human soul when it is once brought by reflection to feel the pangs of guilt. No philosophical theory, no denial of the inspiration of the Bible, no sentimental communion with nature, no attempt to argue the conscience into silence, will extract the sting of guilt from a divinely wounded soul. Its pain may be deadened by repeated plunges into the excitements of pleasure or business—deadened, but not healed. To be healed it must be dressed with that precious balm which

"Grows  
In that sole garden where  
Christ's brow dropt blood."

The blood of Jesus Christ, His Son, and that blood only, "cleanseth us from all sin." Go, then, O guilty soul, wash in that precious blood and be healed of all thy pains!

### HOLINESS A PERSONAL STUDY.

Our English Wesleyan exchanges give an interesting account of a convention called in Southport, by the superintendent of the circuit, who presided at all the meetings, for a consideration of the subject of Scriptural holiness. A tent was erected capable of seating fifteen hundred. In the evenings, often, the tent was uncomfortably crowded. The public services commenced on the Sabbath, and continued through the succeeding Friday. Several well-known Wesleyan preachers assisted during the sessions of the convention, among them two of the connectional evangelists. The meetings were conducted with great decorum, and were attended with manifest and large spiritual results.

With us a national organization has taken the subject in hand, established permanent headquarters, with a publishing house, periodicals, tracts and books. It annually arranges a series of grove services in different portions of the land. These are largely attended, are addressed by able speakers—ministers, laymen and devout women—and are often seasons of peculiar spiritual interest and power. All these extraordinary means, however, seem to make but comparatively a small impression upon the body of the church. The attendants upon these services are largely drawn from other denominations, and in some portions of the country strong and persistent efforts have been made to organize the movement into a separate church.

Such men, however, as the late John Inskeep, who loved and believed in his denomination, and Rev. Wm. McDonald and Bishop Taylor, have prevented the formation of a new ecclesiastical organization, and found ample liberty and opportunity within the limits of their chosen ecclesiastical body. But the sad fact is, that a large proportion of the direct instruction in reference to a believer's high and rich privilege in the Gospel is left to this organization and its special services. For reasons that are obvious, prejudices have been excited against terms which have always been familiar in our Methodist history, and, also, against the hallowed and inspiring state of Christian experience and consecration of which they are the symbols. Every year, at the sessions of our Conferences, this state of grace is considered in the addresses of our Bishops, and is urged as a personal experience, and a subject of pastoral endeavor to secure its spread, upon our young ministers. In later days, on these occasions, they are exhorted to be individually leaders in the work of preaching Scriptural holiness, and not to relegate this work to special evangelists.

But what is the result? Outside of those who have made this their professional work, how many discourses are preached upon the subject, and how much effort is put forth to circulate Mr. Wesley's admirable tract upon the doctrine and the rich biographical and illustrative literature which has been collected from Methodist pens? How few really instructive and experimental discourses upon this victory of faith do we hear! In former days thoughtful disciples bearing other Christian names came to our public services, not so much to listen to doctrinal defenses of our views upon the witness of the Spirit and the possibility of loving God with all the heart and living a consecrated life, but to learn the steps to be taken to reach this "land of Beulah," the nature of its experience and tests, and how to carry this heavenly life into the practical cares of the family and the temptations of an active business. France has broken away from the official church, largely, perhaps, because she knows of Christianity only through the Romish Church, and the people hover in doubt and uncertainty, as did Hugo, wavering from pantheism to deism, and more ready to worship the man instead of the God.

The boundless enthusiasm of the hour will soon subside, and the masses will look for other gods. And who will step into the path of Victor Hugo? More than likely such authors as Zola and Bourget, whose works are even now devoured by those who do homage to realism and materialism, and who worship the flesh and the anti-Christian spirit of the epoch.

The act of confiscation of the famous Church of St. Genevieve and its transformation into a Pantheon, was a scene of wild revolutionary revel by the masses outside. The revolutionists gathered in force in order to pull down the cross from its summit, and conflicts took place between them and the loyal defenders of the sacred edifice. The scenes that occurred around the coffin of Hugo on the catafalque under the Arch of Triumph are described as having been scandalous in the extreme. Drinking booths were erected in the immediate neighborhood, and there were music, singing and dancing also near by. The minister of public instruction declared Hugo to be the sublime personification of this century. The president of the Chambers asserted that the celebration was an apotheosis of the dead poet, while the president of the Senate saw in the funeral ceremonies a mighty influence on the nation.

But it will never be forgotten that the remains of Hugo now lie beside the empty coffins of Voltaire and Rousseau, whose contents were virtually cast into the sewers. This fact leads one to ask how soon the reaction will come again, for such violence must sooner or later reap its own reward. The thoughtful men of France are loud in their complaints of the increasing license and immorality of the day. No reputation is now safe from the most licentious attacks. A few weeks ago all Paris was astounded at the appearance of handbills containing the life-size bust of Pius the Ninth, and announcing the secret amours of this prelate, with the portraits of his favorites. These were posted at the entrance of the schools, so that the thousands of children could read them and be poisoned by them.

Now all this moral corruption can only be cured through religious influence and teaching; but religion of every hue is now banished from the schools of France, and the religious world of every shade of faith is looking to the future with fear and trembling. For this reason the question of separation from the State is occupying the attention of both the Catholic and the Protestant authorities. They have no guarantee from the State that it will protect them from violence in their most intimate relations in the near future, and therefore so prominent an official as Archbishop Guibert of Bordeaux recently discussed the question largely in a late pastoral letter. He freely confesses that such a separation with protection as exists in the United States would not alarm him. Indeed, he would welcome it, were he not fearful of still more bitter persecutions, and perhaps annihilation.

result. It proved, as it always will, "the power of God unto salvation." But our shelves are crowded with the lives of holy men and women, and with clearly written expositions of this divinely constructed highway of holiness. If a sincere seeker after God will thoughtfully take the hand of these human guides, while he has the heavenly chart under his eyes, he will surely be led into the land of "corn and wine" as a source of emotional enjoyment, and, what is better, he will reach that blessed condition of spiritual victory where service and sacrifice will be no longer simply a duty, but a delight; for the love of Christ will constrain him, and it will be "more than meat or drink" to serve Him.

### THE GODLESS SPIRIT IN FRANCE.

The apotheosis and burial of Victor Hugo have unveiled a spirit of godlessness in France that is little less than appalling. The enthusiasm exhibited over his remains was no proof of enthusiasm over his literary creations, which are unknown to the masses; these latter worshiped Hugo as a man of the people because of his love and sympathy for them.

The great demonstration was popular and revolutionary; it was a protest against Cesareism, and largely against religion, notwithstanding the final words of Hugo, "I believe in God!" The poet's last utterances rejected the offices of the church and dealt in a mysticism, and in these he expressed the sentiments of a great multitude. France has broken away from the official church, largely, perhaps, because she knows of Christianity only through the Romish Church, and the people hover in doubt and uncertainty, as did Hugo, wavering from pantheism to deism, and more ready to worship the man instead of the God.

The boundless enthusiasm of the hour will soon subside, and the masses will look for other gods. And who will step into the path of Victor Hugo? More than likely such authors as Zola and Bourget, whose works are even now devoured by those who do homage to realism and materialism, and who worship the flesh and the anti-Christian spirit of the epoch.

Christ is not necessarily in the wilderness. For all persons the exciting scenes of a crowded service in the groves do not afford the best opportunity to apprehend and apply the full force of the Gospel to our spiritual needs. These means almost entirely fail of their highest results unless coupled with thoughtful study and persistent consecration to the Master's service. The emotional nature may be powerfully moved only to be followed by a painful reaction, and this exalted and sanctified condition of the sensibilities may be readily mistaken for the consummate work of redemption, and be constantly sought in excited services as an end rather than a possible and simple incident attending the mighty baptism of the Holy Spirit. What is needed is an earnest and careful study of this subject. It is to be entered upon as one of paramount importance for the real success of our ministry; particularly in this the very primal business of the pastor, as so many other religious lives are to be affected by his. Every other study, whether directly or indirectly affecting our pulpit service, is secondary to this. The perpetuity of Christian life and activity in the church depends upon her entire consecration to the Master and the fulfillment of the promised work of the Comforter in the hearts of her membership. How can the church be inspired to seek after this? Not by lashing and scolding, not by excluding members from her pale, not by discouraging and depressing philippic, not by sending them all, without hesitation or evidence of particular sorrow, to the divine retributions, but by patiently, kindly, wisely, in the use of varied means, without monotonously harping upon one line of thought, setting forth the nature of the Gospel in all its comprehension, its simple but positive requisitions, and its divine tests of character and attainment.

Of all Christian people we have the least excuse for lack of intelligent views upon this sublime theme. Our literature on this subject is simply voluminous, and as rich as it is uniform. If one will deliberately set himself to know all that Christ claims at his hand, and all Christ has promised to do for him, he need not go to any evangelical Mecca or Jerusalem to find the holy "grail." The late Mrs. Dr. Upham, of Brunswick, took the Bible, especially the New Testament and the prophecy of Isaiah, and copied every promise with its appended condition, and then sought to place herself in the condition and to grasp the promise. Such a study, and such a personal application of the divine Word, could have but one

In a land like France, where for centuries religion and statecraft have gone hand in hand, it would be difficult for the church to require the liberty of setting up a hierarchy independent of the State, to build its own churches and retreats for its priests, to establish its own benevolent and educational institutions, to gather its own funds and have its own peculiar festivals. Whether the government were monarchical or republican, the temptation to interfere would be very great. And this would be especially so at present when all such demonstrations as have been made regarding Victor Hugo are aimed at all religion and largely at morality itself. It seems to us that France is approaching a future full of dangers for the nation and for true liberty and religion, and we wonder not at the sorrows of its truly righteous men.

### EDITORIAL COMMENT.

Rev. J. Ker, D. D., who will be readily called to mind as the eloquent Irish minister and representative of the Conference some three years since, who with two of his brethren made collections in our churches in aid of the work in Ireland, has a very interesting "open letter" in the *Irish Christian Advocate* of July 3, addressed to his friends in America. He relates, in a characteristic and racy manner, the incidents of the late Irish Wesleyan Conference, and refers to the general prosperity which has attended the evangelical work of the past year. He pays a high compliment to Dr. Evans, the editor of the paper, whose honorary title has lately reached him from this country. Dr. Ker says of Dr. Evans that he "knows as much divinity as is good for any mortal, and is in every way suited to honor the distinction placed upon him." Dr. Ker hints that there are other equally deserving marks for the shining arrows of our American collegiate quivers. As he has already been struck himself, his suggestion is disinterested. The Doctor bears hearty testimony to the happy and fraternal relations attending the union of the two divisions of Methodism in Ireland. They work together without the slightest friction, and to the largest success of the common cause in which they are engaged.

We notice with regret the resignation from the head of the Girls' High School of Boston of Col. Homer B. Sprague, one of the most accomplished and successful of our higher public school principals. He apparently resigns his place to accept a more lucrative and responsible position with the Indiana State Board of Education. We fear that the real occasion of his somewhat abrupt surrender of his important and delicate chair, is the uncertain tenure of the teacher's position in our public schools—these educated men and women being subjected to an annual election. If a faithful master awakens the prejudice of a few members of the school committee, his place can be made very uncomfortable. Col. Sprague has publicly defended the right of a master to exercise whatever influence he may have in the community in securing efficient and honest officers in the city government. The result of his manly course was an ineffectual attempt to embarrass his re-election this year. In our city government the white interest threatens every department. It has now become well-nigh impossible to secure a jury that will honestly try a whiskey case in the city. A little further strain upon the long-suffering patience of God-fearing temperance men may occasion what cannot come too soon—a moral revolution.

We read with sincere sorrow, among the Monday morning telegrams, of the death in Manchester, Vt., where he was enjoying a short respite from his weekly duties, of Rev. Dr. S. Ireneus Prime, the senior editor of the *New York Observer*. His sudden sickness was announced on Saturday, and its fatal termination soon followed. Dr. Prime was 73 years of age, but was enjoying the unabated vigor of his intellectual powers. The pen of no contributor to the religious press will be more sadly missed than that of the deceased. The first article to which we always turn when we open the *Observer*, is in the delightful reminiscence column filed for so many years by the charming writer whose familiar signature of Ireneus is so readily recognized. Dr. Prime was a precocious scholar in his youth, graduating from Williams College at the age of eighteen. He studied at Princeton Seminary, and preached as a Presbyterian minister for a few years, but soon found his providential place in the editorial chair of one of the oldest of the religious sheets published in the country. This was in 1840, and for forty-five years, with an interval or two of foreign travel, when his letters from abroad have been an ample compensation for the absence of his usual home letters, he has been "known and read" of thousands throughout this country and in Europe. He has, also, been a conspicuous figure in the public services and organizations of the Presbyterian Church, and in the city of New York as a noble-spirited citizen, giving his presence and aid to all the great moral movements of the day. "Servant of God, well done!" He rests from his labors, but the influence of his faithful and active life will long bless the world. Our hearty sympathies are with his colleagues in the editorial corps of the paper and with his bereaved family.

In the forthcoming issue of the *Manual*, Dr. Kynett makes an impressive appeal both for an Emergency Fund and for prompt and generous contributions to the treasury of the Church Extension Society. Within a few years several occasions have occurred when, by some serious casualty, a number of church edifices have been destroyed, and the worshippers in them rendered quite unable to rebuild them. This was the case in the fall of 1881, when the awful forest fire swept over northern Michigan. In 1883 a cyclone and flood swept away every vestige of the church that had been erected at Deadwood, and now the anxious secretary is receiving painful letters to read from Nebraska and northwestern Iowa. They come from the tract of the awful tempest of Sunday night, June 14. At Mount Hope, the church, nearly ready for dedication, was utterly demolished. The building of the edifice—a neat and commodious one—had exhausted the resources of the church; they were willing to mortgage their coming crops, but need immediate aid to assist in erecting the fallen structure. At Ponca, Nebraska, their brick church, with the homes of many of the members, was made a mass of ruins. They were insured against fire and lightning, but not against wind. Not to rebuild would be the death of the society, but what could they do without aid? At Marcus, Iowa, the church was made a shapeless wreck on Sunday night, the 14th, after the

delightful services of the Children's Day. Their appeal for aid through their pastor, Rev. L. C. Woodford, is pathetic in the extreme. And, finally, at Eagle Grove, Iowa, the church built there three years since, and lately enlarged and beautified, only reopened the last Sabbath in May, was blown to the ground. The pastor's plea in this case, is even more pitiful than in the others, and is followed up by the pleading elder, who says three churches in the Northwest Iowa Conference had been totally destroyed and others badly damaged. The members have also suffered in their own property. This appeals certainly justify the secretary in calling for this Emergency Fund, and in his plea for a prompt and generous collection this year from all our churches for the Church Extension Society, to enable the officers to meet the extraordinary demands which are made upon them.

### Personal and Miscellaneous.

Secretary McCabe writes, in a personal note, in a very hopeful spirit, in reference to the prospect of raising the proposed million of dollars for missions within this year, reckoning from Jan. 1, 1885, to Jan. 1, 1886. He is calling now for 10,000 ten-dollar subscriptions for the last \$100,000.

"A Grand Centennial Gospel Temperance camp-meeting" will be held on the site of old Fort Ticonderoga, Aug. 12-20. The leading speakers of both sexes, on the great question of the hour, are engaged to present. Special fares will be secured on the railroads and boats during the sessions of the meeting.

The *Baptist Missionary Magazine* for July contains the annual report of the foreign work of the denomination. It is full of encouragement and inspiration. The one mission among the Telugus, India, offers an overwhelming answer to the assertions of the enemies to religion. We hope the Sabbath service was as grateful to the hearers as the editor was to the audience.

The August issue of the *Magazine of Art* is an attractive number. "The New Song of Spring Garden," in color, forms a unique and beautiful frontispiece. The other illustrations, with text, are: "The Old London Churches," "On the Appian Way," "Old Horbals, German and Italian," "The Dart; Toote to Buckfastleigh," "A Cry from the Deep," "Glass Painting," "Modern Medallions," "Current Art," with the usual chapter of European and American art notes. Cassell & Co., London and New York.

Secretary Eaton, of the Bureau of Education, Washington, has issued, in a pamphlet of two hundred pages, a very valuable and suggestive report upon "Teachers' Institutes"—the history of their origin, their object, their programmes of exercises in various schools, with illustrations of the addresses delivered and topics considered. The compilation will be a very useful document for school supervisors and teachers.

The annual of the De Pauw University, with its striking cover and many pages, gives abundant evidence of growth and prosperity. Bishop Bowman heads its University faculty, but Dr. Alexander Martin is, as heretofore, its indefatigable and able president. Under the abundant generosity of its noble patron, its buildings, in various departments, are rapidly increasing, and its educational facilities are enriching constantly. In addition to the college of the Liberal Arts, it has schools of theology, law, music, military tactics, art and horticulture, with a preparatory department. In all its schools, last year, it had 630 students—238 in the college proper. The institution is situated at Greencastle, Ind.

Rev. A. B. Leonard, D. D., a leading member of the Cincinnati Conference, whose name has become familiar to our readers by his correspondence in our columns, has been nominated as a candidate for Governor of the State by the political prohibitionists. Temperance men, and laymen and ministers of our church differ with him in judgment as to his course, but no one that knows him can fail to respect his sincerity and the courage of his convictions. His official board in Springfield, Ohio, where he is an esteemed pastor, in view of derogatory statements made in public prints, passed the following resolution:

"In view of the contradictory reports now being circulated as to the relations existing between Rev. A. B. Leonard, D. D., and the Ohio Central and Eastern E. Church, we desire to right and to put to rest the political opinions of Dr. Leonard are not to be officially accepted as a candidate for governor of the state. We trust he will receive many tokens of esteem, both written and in more substantial forms.

Hon. George W. Julian, who has given special attention to our public lands, tells the story in brief in a contribution to the *North American Review* for August of the unwise and recklessness of Congressional action in reference to them. In the same number five medical authorities discuss the question, "Can Cholera be Averted?" Felix Osvald contributes a suggestive article on "The Animal Soul;" and Rev. M. J. Savage, in "A Profane View of the Sanctum," brings an indictment against the daily press. The other articles are one on "The Price of Gas," by Charles H. Botsford, one on "Temperance Statistics," by Prof. W. J. Beecher, and the chapter of "Comments," by various writers, on articles in previous numbers.

We have received the catalogues for the current year of the English and Classical School in Providence, R. I. It is a boys' institution of established reputation, both as a college-preparatory and as an advanced English school. It has a large and accomplished faculty, a fine academic edifice, with the best appliances for the illustration of the sciences, and for gymnastic and military drilling. Two of our Middletown graduates are in its teaching corps—Richard W. Smith, A. M., and Geo. B. F. Hinckley, A. M. Charles B. Goff, A. M., is at the head of the school

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Preachers who have served this church  
will be interested to know how matters  
are progressing. Rev. W. H. Stetson,  
the new preacher, is well received and  
doing well. Children's Day was properly  
observed, with increased collection.Rev. F. W. Smith, of Gorham, N. H.,  
is spending a few weeks on the camp-  
ground at Old Orchard for the recuper-  
ation of his overtaxed nervous energies.

Children's Day was observed last Sab-

bath with the Methodists at Bolster's Mill.

The church was beautifully dec-

orated with plants, flowers, and cages of

birds. Bro. Abbot preached a sermon on

the duty of instructing the children in

Bible study.

Rev. Dr. Bashford preached at Gardi-

er, last Sabbath, in exchange with the

pastor. Beside the two able sermons at

the church, he gave a temperance ad-

dress before the Reform Club in the af-

ernoon. The people were delighted.

Rev. C. J. Clark, D. D., looks all right.

These honors sometimes fall on

honored heads, and we congratulate our

brother on his seemly title. L.

Children's Day was one of interest to the M. E. Church of Eliot. The decorations were very fine. The pastor, Rev. J. H. Trask, preached to the children in the forenoon, on "Obedience," a large congregation being in attendance. The day closed very pleasantly in the evening with a concert given to a full house, greatly to the enjoyment of all present. The Sabbath-school has recently added over \$40 worth of books to its library. The large congregations and increase in the Sabbath-school are encouraging to the committee and adopted by the meeting:

"Your committee have considered the subject referred to them, and have a deep conviction that certain reforms are needed in the manner of conducting our Annual Conference. We do not feel at liberty to recommend any individual exercise, as it may be held during the sessions of our Conferences, but while being aware of both the difficulties and delicacy of discriminating between the many objects which now claim the time and attention of the Conference, we do earnestly recommend that these anniversaries be reduced to the lowest possible number and wholly confined to the afternoons, leaving the evenings free for distinctly religious services of a revival character."

"Our attention having been also called to the Conference morning prayer-meeting, we take the liberty of saying that while we do not propose to sit in judgment upon the action of our brethren in relation to said prayer-meetings, we are painfully impressed with the apparent indifference of many in the matter of attendance and participation therein. While not to hold such a daily service would be a shame and disgrace to the body, yet to authorize them by our formal vote and carelessly neglect to attend them, is scarcely less excusable."

The fathers made the Conference a fruitful means of grace to themselves and others, and it is the opinion of your committee that if we, their sons, were more careful to observe the rules of the "150 and 150 of our Book of Discipline" to govern the deportment at the Conferences, we should have little reason to lament the absence of spiritual influences in our assemblies."

Moosup.—Rev. W. F. Crafts, of New

York, recently on a visit to his father, Rev. F. A. Crafts, gave to a highly-delighted audience his celebrated lecture on "The Good Old Times." The proceeds went to aid the church. Children's Day was observed, June 28, by an appropriate sermon in the morning by the pastor, and an interesting concert in the evening, under the direction of H. D. Adams, the efficient superintendent. The music was excellent, as all who know the skill and energy of Mrs. Dr. Lewis, the leader, would have expected.

The meeting also instructed the secretary to send a report to the other districts for their concurrence. Bro. J. E. Bowen read a paper on "Are any

Changes necessary in our Theology or Methods of Work to increase Denominational Efficiency?" which the association requested Bro. Bowen to publish.

Several other excellent papers were read on interesting subjects by different brethren. The association concurred in the proposition to raise a "million for missions," and the district stewards, through Bro. Morgan, have apportioned the amount to the charges on that basis.

H. A. S.

Meeting, recently held at Swanton, was a marked success. Bros. C. H. Sweet and E. W. Cuver preached the Word. Bro. W. N. Roberts read a paper on "After Conference Thoughts," which provoked earnest discussion, and resulted in the appointment of a committee to consider the questions involved. The following report was presented by the committee and adopted by the meeting:

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H. A. S.

Meeting, recently held at West Thompson in the afternoon. We have here a small but faithful band of the Lord's disciples. This is the mother church of Methodism in all this section; but modern methods of doing business have left her stranded, to struggle against adverse and very discouraging circumstances. Its wise adoption of a modified form of the old circuit system will assist them in maintaining their church organization.

The audience-room. Brother Stoddard preaches at West Thompson in the afternoon.

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From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

**STILLWELL & GLADDING,**

*Chemists to the New York Produce Exchange.*

## THE TRUTH.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure—testing as high as 99.95 per cent and not less than 99.50 per cent.

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N.Y. NEW YORK, June 25, 1884.

Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

**MONEY LETTERS from July 11 to 18.**

Send **L. L. Colborn**, **A. D. Dearing**, **8 M. Hey** **W. D. Jordan**, **W. H. Langille**, **F. Murphy**, **W. M. Sawyer**, **D. H. Sawyer**, **C. Stevans**, **D. Stevens**, **E. Wood**, **Y. M. C. A.**

**IMPORTANT.**

When you visit or leave New York City, save time and money by mailing **\$3** carriage, hire, and stop at the **Grand Union Hotel**, opposite Grand Central Depot.

900 elegant rooms, fitted up at cost of one million dollars. **\$1** and upwards per day. European Plan. Elevators. Restaurant supplied with the best. Horse cars, stages and elevated railroad to alderman. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

**Marriages.**

[Marriage notices over a month old not inserted.]

**WARD — BROWN** — At the Warren Street parsonage, June 20, 1885, Mr. Charles A. Ward and Mrs. Mary Ward, both of B. H.

**SAYER — BRADFORD** — By the same, same place and date, Edward Sayers, of the British Consulate, and Anna, daughter of H. B.

**KNIGHT — MORSE** — In Salem, June 20, by Rev. F. W. Turrell, of Rockport, Dr. Joseph N. Knight, and Anna, daughter of Dr. George W. Morse.

**COLGAN — CALHOUN** — In Quincy, July 5, by Rev. F. K. Colgan, A. J. Colgan, D. M. D., and Carrie

**LONGVILLE — JONES** — In Chicago, July 8, by Rev. C. H. Hanford, James M. Longville, of

**CLARK — PEPPER** — In Charlestown, N. H., July 11, by Rev. Mr. Clark and Anna, wife of E. C. Pepper, all of C.

**MORSE — HASELTON** — In North Aurora, Mo., July 11, by Rev. Mr. Morse, Parsonage, H. C. Morse, by Rev. Joseph Morison, Will More, of Worcester, N. Y., and Mrs. Arabina Hasleton, of Lewiston, N. Y.

**CORBEE — WOODSBORO** — In Poland, N. Y., by Rev. G. F. Cobb, Charles E. Cobb and Maria

**CURRY — NEAL** — By Dr. E. Cooke, of Newton Centre, July 15, George E. Curry, of Boston, and Clara, daughter of Dr. John Neal, of New Haven, Conn.

**WEISLICH — CLARK** — By Rev. A. Yonker, of Chicago, George W. Weislach, of Elizabeth, N. J., and Elizabeth, wife of C. C. Clark, all of C.

**MOORE — HEMSTEAD** — In Brooklyn, N. Y., by Rev. W. T. Moore, Will Moore, of Willmore, N. Y., and Mrs. Anna Hemstead, of Brooklyn, N. Y.

**WILSON — HARRIS** — In Moutonboro, N. H., June 22, by Rev. R. Bryant, Hamlin

Harrust and Amy L. Rollins, all of M.

**Montgomery — HALL** — At the Hall, 111 W. Main Street, in Boston, June 22, by Rev. W. T. Moore, Will Moore, of Willmore, N. Y., and Mrs. Anna Hemstead, of Brooklyn, N. Y.

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## The Family.

GENERAL GRANT.

BY MARY TRAUTON.

[When Gen. Grant, in his tour around the world, reached Jerusalem, his friends proposed to give him a grand *ete*. "No," said the hero, "no ovation to me in the place where my Saviour was crucified."

Speak not to me of banquets, of rich viands and red wine,  
In this old sacred city where was slain the Son divine;  
No homage to me proffer — to me a sinful man —  
On soil His blood once redeemed to complete the wondrous plan.  
Oh, what is human prowess on fields of mortal strife,  
Or what the cause demanding but the gift of human life?  
The confidus of the ages are o'ershadowed by that hour;  
When here the glorious Son of God broke Death the tyrant's power.

I fought a score of battles midst sulphurous clouds and flame,  
Where death-sights smote the air as smites the tempest's sleet and rain;  
But never such a conflict has the sun e'er blushed to see,  
As that on yonder hill-top which my Savoir fought for me.

"A name?" Ah, yes, I've heard the ringing, wild "huzzas,"  
When out from blinding battle clouds emerged the stripes and stars; But here I see another crowd — I see the victim pale,  
The brutal cry, "Away with Him!" borne on the evening gale.

I've seen the tiered columns pressing up the rocky height,  
On through the volleying thunder's roar and death-hill's thickest flight; 'Twas not a time for weeping, nor of life's lavish loss —  
Now on yon hill I see Him faint and sink beneath His cross.

I heard the shout of millions in triumph on that day  
When the last death-shot had echoed, and the war-clouds rolled away;  
My heart that trembled never, now fails before that cry —

"It is finished!" and my Savoir there bows His head to die!

Not, then, to me, a sinner, to be saved, if saved, by grace,  
Be name, or fame, or honors accorded in this place;  
No earthly name be honored on soil which He once trod,  
That Name alone be uttered — the suffering Son of God!

O sufferer in this death-grip, all eyes to the still turn,  
As senires round life's watchfires, which still so dimly burn;  
The Angel of His presence thy re-enforcement be;  
Triumph be thine, snatched from defeat, thy last cry, Victory!

## REMINISCENCES.

BY REV. N. D. GEORGE.

CASTINE, ME.

(Concluded.)

After Mr. Munger went to Castine, I visited the place on a temperance occasion, and met a man on the street, well dressed, and gentlemanly in his bearing, who addressed me as the man who gave the lectures on Universalism in the place, and said if I could spare the time, he would like a conversation with me, inviting me to his counting-room. I assented to his proposal, but on my way thither thought he might desire to discuss doctrinal points, for I had sometimes met such men. This man was Mr. John H. Jarvis, a man of wealth, and had been one of the ablest supporters of Universalism in the place. In conversation I soon found that it needed no argument of mine to convince him of the falsity of Universalism, or of its baneful influence. Of these he was fully aware. He desired the interview to be strictly confidential, to which I assented, and it so remained till nearly two years after, when I met him at a camp-meeting, where he gave a noble testimony for Christ, and there in a conversation with him he took the seal from my lips and said I might tell the story whenever I thought good could be done by it. At the interview in his counting room he told me much about himself and family, and among other things was this: He always believed in the being of God, and in his early manhood, though he made no pretensions to religion, yet at times he offered prayer to God. But hearing a sermon from a Universalist minister on prayer, he came to the conclusion that it was folly for him to practice it, and gave it up. What kind of a gospel must that be which, when preached, influences men to give up prayer? He now saw most clearly the delusion under which he had been, and expressed deep regret for the course he had pursued and the influence he had so long exerted upon those around him, but especially those of his own family, and with much emotion he inquired, "What shall I do?" Some of my own experience, in getting out of the snare of Universalism was given, and it was urged upon him as a duty he owed to God, to himself, to his family and the community in which he had lived so long, that he should go into Mr. Munger's prayer-meeting, and make a statement of some of the same facts in public that he had given to me in private; that as he had been an open advocate and supporter of Universalism, and being convinced of his wrong course, he ought to renounce it as publicly. This I told him was doubtless the cross that he must take up if he would be a Christian. This he thought he could never do. But it was urged by the consideration that the Lord would aid if he made the effort. Prayer was proposed, and I shall never forget how quickly he fell upon his knees while his case was presented to him who is strong to deliver and mighty to save.

The religious condition of Mr. Jarvis at this time is aptly described by the apostle in the seventh chapter of the Epistle to the Romans. He was not now a careless sinner, but an awakened one; not yet a Christian, but was ear-

treated as a criminal, and that the State ought to make a law to punish by fine and imprisonment such a man, as in the case of other criminals. This thought was not new or peculiar to me. I had long entertained this view of the subject, and presented it in many places where I had lectured, and had heard it frequently advanced by other temperance workers, especially clergymen — and none were more efficient in temperance work than the Methodist clergymen of Maine. By this the way was prepared for the enactment of the Maine Law so-called. Mr. Neal Dow had the honor, and rightfully too, of being called the father of the Maine Law, for it was he, after the way was prepared (and he had much to do with preparing it), had the courage to take hold of the work, and by his most persistent and arduous labors to push matters till the law was on the statute book. Honor to Neal Dow, and let no man attempt to take his crown!

At the lecture in Castine there was a man present, of the demagogue type, who, it was said, was aspiring to a seat in the State Legislature, and being anxious to secure the votes of all, had adopted the doctrine of exclusive moral suasion. By this he could talk temperance with temperance people, and at the same time have a good understanding with the rum party, who are great admirers of moral suasion. Whether or not he succeeded in getting to the Legislature, I never learned. It is a difficult task to ride two horses at the same time, especially if they are going in opposite directions. This man was not well pleased with my law doctrine, and assuming a somewhat plow attitude, propounded: "If then I be a father, where mine honor?" I did not fail to apprise them of the danger of trusting merely in the Divine paternity for salvation, and showed from the Word of God that there are two kinds of children — the children of God, and the children of the devil, and that it was only by the same prophet: "If then I be a father, where mine honor?" I did not fail to apprise them of the danger of trusting merely in the Divine paternity for salvation, and showed from the Word of God that there are two kinds of children — the children of God, and the children of the devil, and that it was only by the same prophet: "If then I be a father, where mine honor?" I did not fail to apprise them of the danger of trusting merely in the Divine paternity for salvation, and showed from the Word of God that there are two kinds of children — the children of God, and the children of the devil, and that it was only by the same prophet: "If then I be a father, where mine honor?" 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**A DOUBLY GOOD WORK.**

All people who eat are indebted to the Royal Baking Powder Company not more for having perfected and prepared a leavening agent that is pure and wholesome beyond a question than for its exposures, so boldly made, of the numerous impure, adulterated and injurious articles that are sold under the name of baking powders, bread preparations, etc., in this community. In making these exposures the Company has, of course, made itself the target for all sorts of counter attacks, but the animus of these attacks has been perfectly understood by the general public, and by their very virulence have served to more prominently call attention to the good work of the "Royal" Company.

Food frauds of the usual class, such as wooden nutmegs, chicory coffee and watered milk, although they are swindles in a commercial sense, are often tolerated because they do not particularly affect the health of the consumer. But when an article like baking powder that is relied upon for the healthful preparation of almost every meal is so made as to carry highly injurious if not rankly poisonous elements into our daily food, it would seem to be the duty of the press as well as of the criminal authorities to take cognizance of it.

In the fight for pure food made by the "Royal" Company some time ago, when its guns were particularly trained against the alum baking powders, it was noticed that the most trustworthy scientific authorities were emphatically upon its side. So in the recent contest with the lime and other impure baking powders the result has proved that every statement made by the Royal Baking Powder Company, both as to the purity of its own and the adulteration of other baking powders of the market, was fully authorized by the most competent chemical and medical authorities of the country.

In this contest two facts have been pretty conclusively settled in the minds of the public—the first, that the Royal Company has found the means, and uses them to make a chemically pure article of food, and the other that the average baking powder, no matter how strongly endorsed by "commercial" chemists, is an exceedingly doubtful preparation.

Pure baking powders are one of the chief aids to the cook in preparing perfect and wholesome food. The recent controversy in the press has left it no longer a question with those who desire purity and wholesomeness of food what baking powder they shall use.

**The Week.****DAILY RECORD OF LEADING EVENTS.****Tuesday, July 14.**

Prof. Charles Kendall Adams, of Michigan University, elected president of Cornell University.

Sudden and unexpected improvement in Gen. Grant's condition during the past few days.

The labor troubles at East Saginaw and Saginaw City, Mich., of a threatening character.

Opening of travel of the Henderson Railroad bridge at Evansville, Ind., connecting two divisions of the Louisville & Nashville Railroad and other roads entering at that point.

Reassuring advices from the Cheyenne country.

Destructive rain and wind storm in the Allegheny (Pa.) Valley, doing a vast amount of damage to property.

Mobbing and hanging of a negro in Towson, Md., who was under sentence of death.

Decision by Comptroller Durham that the erroneously dated Treasury notes of the denomination of \$50 of July 2, 1864, are genuine and legal, and must be redeemed by the government when presented by the holders at any time after three years from the date of issue.

Occurrence of a riot between the soldiers and citizens at Waterford, Ireland—the anniversary of the battle of the Boyne—resulting in the killing of one man by a soldier.

Enthusiastic welcome accorded Gen. Wolseley on his arrival in London.

Number of deaths from cholera in Spain since the disease first appeared, 13,000.

A monument is to be erected by the British government to the memory of Gen. Gordon.

**Wednesday, July 15.**

Escape of seven murderers from jail in Asheville, N. C.

No serious trouble yet reported among the strikers either at East Saginaw, Saginaw City, or Bay City, Mich.

The steamers run by the Pacific Mail Steamship Company between San Francisco and Australia, to be withdrawn Nov. 1 of this year.

A committee of high character appointed to inquire into the charges of iniquity in London made by the *Pall Mall Gazette*. The government will not prosecute the paper for its recent publications.

Failure of the Munster Bank at Cork, Ireland, with liabilities of \$8,750,000.

Thirteen thousand bricklayers on a strike in Berlin.

Mariage of Lord Vernon, of Sudbury Park, Derbyshire, Eng., to Miss Fanny Lawrence, of New York.

Celebration of the anniversary of the fall of the French Bastile, in Paris.

**Thursday, July 16.**

The Niagara Falls reservation formally transferred to the State of New York, a vast concourse of people being present on the occasion.

The print and dye works of James Martin & Co., in Philadelphia, damaged to the extent of \$200,000 by fire.

Occurrence of a conflict between the Cleveland (O.) strikers and the police, in which the latter were victorious. Many of the rioters roughly handled by the officers, and several so badly clubbed that they will die.

Much property destroyed in Steubenville, Ohio, by a heavy rainstorm.

Prevalence of intense excitement in London over intelligence that the Russians were advancing in force to the Zulfiuk Pass. The Afghans determined to resist any attempt to seize their territory.

Great excitement in Dublin and Cork over the failure of the Munster Bank, thousands of depositors crowding around the institution and its branches clamoring for their money.

Raising to the peacock of Sir Robert Lindsay and Mr. Reginald Brett, members of the British Parliament.

Beginning of the investigation of the recent *Pall Mall Gazette* disclosures, at the Mansion House, London, the lord mayor presiding.

Total loss of the coasting steamer "Edgar

"Stuart," running between Halifax and Yarmouth, N. S., by striking on a rock in a fog. The passengers and crew rescued with much difficulty.

**Friday, July 17.**

Burning of the Post Building, in Washington, D. C., in which the *Daily Post*, *National Republican*, *Washington Critic* and *Sunday Gazette* are printed; the editorial, composing and press rooms of the four papers being completely ruined.

Serious trouble liable to occur at any time between the Mormons and Gentiles in Utah—according to Gen. Howard, commander of the department of the Platte.

Opening of the sessions of the Concord School of Philosophy, at Concord, Mass.

Mr. Francis H. Underwood, of Boston, appointed U. S. consul at Glasgow.

Destruction, by fire, of the Philadelphia Rubber Works, the property loss reaching \$50,000.

Occurrence of an anti-English demonstration in Paris, France, many English ladies passing the Hotel Normandie being rudely treated.

Subsidence in Cork and Dublin of the excitement growing out of the Munster Bank collapse.

**Saturday, July 18.**

Aggregate losses by the fire in the Washington Post building, \$190,000.

Resignation of Mr. W. H. Webber, superintendent of the rope walk at the Charlestown Navy Yard.

The appointment of government director of the Union Pacific railroad declined by ex-Senator Francis Kernan of New York.

Joseph T. Cottinger, ex-secretary and treasurer of the Central Transportation Company of Pennsylvania, sentenced in Philadelphia to four years' solitary confinement in the County Prison for embezzlement and forgery.

The Zulfiuk Pass not occupied by the Russian forces, as reported.

Revival of negotiations for a commercial treaty between Spain and the United States.

A run made on the Hibernian Bank, Dublin; depositors besieging the institution all day.

Holding of a conference of sugar refiners in London.

Gen. Middleton given \$20,000 by the Canadian Parliament for suppressing the North-west rebellion.

**Monday, July 19.**

Burning of the New York & New England schools at Norwood, Mass., the loss being estimated at \$200,000.

Financial embarrassment of Mr. John Roach, the noted ship builder, and an assignment of his property made for the benefit of his creditors.

Death of Rev. Dr. S. Ireneus Primo, editor of the *New York Observer*, at Manchester, Vt., at the age of 73.

Decimation, by fire, of J. B. King's plaster of paris mills at New Brighton, N. Y.

More than 33,000,000 francs required to repair damage caused to the French navy by the recent war with China.

Opening of the Latin monetary conference in Paris.

(Continued from page 5.)

will regret to learn that, while for a time he was better, he is again very feeble, and it is feared he will not live long. His acquaintances in the West speak highly of him as a Christian man.

Our work in Manchester is going well. The St. James congregation is increasing in numbers, and the Sunday-school speak highly of him as a Christian man.

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